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## Church Record

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Feeble defence of  
Human Rights Bill

Senator Murphy's Human Rights Bill is likely to come before Federal Parliament early this year. Denominational leaders as well as legal and constitutional authorities have referred to serious weaknesses or omissions in the Bill and its attack on existing citizen's rights in Australia.

Press reports of Rev Bernard Judd's criticisms of Senator L. J. Murphy's Human Rights Bill caused the Acting Attorney General (Mr Keppel Enderby) to reply by quoting parts of the Bill which were not in dispute. The press reminded Mr Enderby that he had not answered Mr Judd's objection that clause 10(4) of the Bill would permit the Government to regulate the "time, place and manner" in which people may manifest their religion and beliefs. In addition, while the International Covenant on Civil and Political Rights defines the family as "The natural and fundamental group unit of society which is entitled to protection by society and the State," the Murphy Bill omits this altogether.

Having failed to answer these objections on the first day with his references to undisputed sections of the bill, Mr Enderby sent a telegram the next day to Rev B. G. Judd.

"The text of this telegram is as follows.  
CANBERRA ACT 671 9.20A  
Rev. Bernard Judd,  
St. Peter's Anglican Church,  
188 Forbes Street, Darlinghurst,  
NSW.

28/12/73.

I refer to your comments on the Human Rights Bill. I am concerned that these comments are based on a misunderstanding of the International Covenant on Civil and Political Rights and the Government's decision to give effect to it. For your information I supply the following background in relation to the Bill. The purpose of the Bill is to implement the International Covenant and to establish in Australian Law fundamental rights, where this is authorised and required by the covenant, and remedies for the infringement of those rights. In creating rights, it has been necessary for the bill to follow closely the terms of the covenant. Some parts of the Covenant require the creation of a legal right by legislation: other parts of the Covenant are expressed in general terms which do not require or authorise the creation of rights but merely oblige State parties to recognise certain general principles.

This, Article 23 (1) of the Covenant provides that "The family is the natural and fundamental group unit of society and is entitled to protection by society and the State." Article 23 (1) is not cast in a form that would have meaningful effect in legislation. However, Australia will be under an obligation to recognise the principles in article 23 (1) and there already exists in Australia a variety of laws and remedies that give protection to the family in accordance with the principles recognised in the article.

You have also suggested that the legislation will permit the Government to impose restrictions on religious observance.

However, the purpose of the Legislation is to prevent the imposition of arbitrary restrictions. Section 116 of the Constitution provides that the Commonwealth cannot regulate religious observance. In so far as it is open to State Parliaments to pass laws regulating religious observance, the Human Rights Bill will provide safeguards with respect to any limitations that may be imposed.

Article 18 of the International Covenant provides that the freedom to manifest one's religion may be subject to certain limitations necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others. The Bill provides that only reasonable limitations or regulations of this right are to be permitted and that the burden of providing that a restriction is reasonable lies on the person asserting this fact. The test of reasonableness is an objective test and one with which the courts are familiar. It will operate as an important safeguard against the arbitrary restriction of the Right to Freedom of Religion. It has also been alleged recently in press reports that the Bill has omitted the "Right" of parents established by the Covenant to give their children religious education of the parents' choice. However, the Covenant does not establish such a right. Article 18(4) of the Covenant requires States parties to "undertake to have respect" for the "liberty" of parents to ensure the religious education of their children and the article is not drafted in terms (such as is the case with article 18 (1)) which establish a right upon which legislation could be enacted in implementation of the Covenant. The provision was based on a similar provision in the Covenant on Economic, Social and Cultural Rights. When the latter provision was drafted, the word "Liberty" was preferred to the word "Right" on the ground that the word "Right" might imply an obligation for States Parties to grant material assistance to private schools. However, the International Covenant will impose an obligation on Australia to respect the liberty of parents to ensure the Religious Education of their children and Australia would be in breach of this obligation if this liberty were made the subject of restrictions.

Kep Enderby.

Commenting on this telegram, Mr Judd told the Record: "Section 116 of the Australian Constitution states:

"The Commonwealth shall not make any laws for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth."

This section limits the power of the Commonwealth Government. Does it establish the right to free religious exercise to such an extent that no other legislation can limit such a right? In a world where there is much limitation of freedom of speech and religion, why should we tolerate the implied limitation of Senator Murphy's clause 10(4) and accept Mr Enderby's bland assurance that \$116 will take care of everything?

The Constitution of the USSR guarantees freedom of religion but this has not prevented the enactment of other laws whose regulations have greatly restricted the work, witness and worship of the Christian Church and also of those of the Jewish and Moslem religions.

It is not enough for Mr Enderby to assure us that "the purpose of the legislation is to prevent the imposition of arbitrary restrictions" upon religious observance. I object to what the Bill actually says in Clause 10(4).

It is pointless for Mr Enderby to reply "Oh, you do not understand..." We understand very well that Clause 10(4) could be invoked to interfere with religious observance or teaching in Government or non-Government schools. What future will there be for Religious Instruction in the State schools if Senator Murphy and his friends set about employing 10(4)?

Article 23 of the International Covenant states:

1. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

2. The right of men and women of marriageable age to marry and to found a family shall be recognised.

3. No marriage shall be entered into without the free and full consent of the intending spouses.

4. State Parties to the present Covenant shall take appropriate steps to ensure equality of rights and responsibilities of spouses as to marriage, during marriage and at its dissolution. In the case of dissolution, provision shall be made for the necessary protection of any children.

The substance of this Article is omitted from the Murphy Bill.

In his telegram Mr Enderby says that Article 23 (1) is not cast in a form that would have meaningful effect in legislation. It is not beyond the powers of the Parliamentary draftsmen to deal with this if the Attorney-General so instructed them but this omission is what we have come to expect from the Attorney-General. This omission gives comfort to the humanists and secularists who claim that the nuclear family is a thing of the past. The Murphy Bill excludes the family from the protection which the International Covenant would give. The Murphy Bill erodes the freedom of parents to exercise their independent judgment on family matters without being subjected to pressure by the State.

Article 18 (4) of the UN Covenant states: "The States Parties to the present covenant undertake to have respect for the liberty of parents and, when applicable,

legal guardians to ensure the religious and moral education of their children in conformity with their own convictions."

This is omitted in the Murphy Bill thus reflecting the Government's attitude to the liberty of parents in choosing education for their children. Clause 41 confers jurisdiction on the Australian Industrial Court to hear and determine civil proceedings under this proposed legislation.

Again, the strong centralist tendencies of the present Federal Government are revealed. Are the judges of the Industrial Court qualified by training and experience to determine matters arising from this proposed Human Rights legislation? It would be wiser to invest State courts with Federal jurisdiction to determine these matters.

It is difficult amid the current avalanche of legislation to watch everything which the Government is seeking to pass into law. Senator Murphy's Human Rights Bill shows that close scrutiny is vitally necessary if we are to safeguard our freedom. Clause 10 (4) about regulating the "time, place and manner" in which people may manifest their religious observances is full of potential danger.

It is the kind of provision we expect to find in a dictatorship country where severe restrictions impede the Churches. Such a regulation is like a tap. It can be turned off as well as turned on. Australians have full civil rights at common law except where limited by statutory enactments. The codification of legal rights is more likely to be construed as limiting rights to those which are declared to exist.

The Murphy Bill is not just a harmless piece of "window-dressing" legislation which merely enacts the UN Covenant on Civil and Political Rights. In fact it is a substantial departure, in a number of significant ways, from the terms of the UN Covenant. It constitutes a major intrusion by the Commonwealth into many aspects of our way of life which belong to the jurisdiction of the Australian States.

The Federal Government will probably seek to amend the Australian Constitution to incorporate its Human Rights legislation in the Constitution. Unless the Murphy bill is amended to remove its dangerous provisions, the bill must be defeated.

Roderick West to  
head Trinity Grammar

Mr Roderick Ian West has been appointed headmaster of Trinity Grammar School, Summer Hill, NSW, succeeding Mr J. Wilson Hogg, who retires at the end of this year, having been headmaster since 1943.

Mr West, 40, married with four children, is at present senior classics master and housemaster of Baker House at The King's School, and will commence at Trinity Grammar School on January 1, 1975.

Mr West was born and educated in Sydney. He is a Master of Arts from Sydney University, Bachelor of Divinity from London University and has a Diploma in Education. His wife, Janet, was a teacher of French and history before her marriage. Her M.A. thesis at

Sydney University was on the life of Bishop Broughton, first Bishop of Australia. He has taught at Cootamundra and Fort Street High



Roderick West

Schools, The Abbey Prep School in Sussex, King Edward's School, Witley in Surrey and the Timbertop section of Geelong Grammar School. During his year at Timbertop he was tutor in Latin to Prince Charles, who was a student at the school. He was also responsible at Timbertop for logging parties, skiing and English.

He and his wife have always played an active part in parish life wherever they have lived and in the IVF. Mr West has been a regular lay preacher. He is on the Council of the Crusader Union of NSW.

Bishop Hulme-Moir, chairman of the Council, said recently: "Mr West will bring, like Mr Hogg when he came, youthfulness and academic standing to the school, as well as a clear-cut Christian conviction."

"I believe that present pupils, old boys and parents alike will welcome his appointment and see in time his mark made upon the school's future."

## Perth deacons' course

From DAVID SECCOMBE

In 1972 the diocese of Perth began a one year full-time course for the practical training of deacons. This course is done at the end of theological training. Having just completed the course for 1973 I would like to make some comments.

The course consisted of a number of work placements throughout the year in which the deacons were involved in the various activities of the diocese. The year began with 10 weeks in a new housing area where the parish was very much in a development phase. The deacons worked under the guidance of parish ministers doing such things as visitation, baptismal interviews, scripture teaching and services.

As well there were two hospital placements, general and psychiatric, each lasting four weeks, two weeks in a private school, 10 days in a country parish, 10 weeks in an established parish and a number of visits to other agencies.

In addition to these placements there was a Group Life Laboratory and a course in pastoral counselling.

Placements usually involved the deacons Wednesdays to Fridays and on Sundays. Mondays and Tuesdays were devoted to seminars on pastoral subjects and to discussion of each others' experience in the current placement.

The course was helpful for a

number of reasons: first it gave the deacons a good knowledge of the workings of the diocese, of its agencies, personnel and the resources available to the parish minister. For someone coming from outside the diocese this was invaluable.

Second, it enabled the deacons to experience various kinds of Christian work at first hand, to evaluate their present effectiveness and to evaluate their own

capabilities within that particular sphere.

Third, it enabled an informed discussion of problems arising over a wide range of ministries.

The course ensured that the deacons entered their new ministries well aware of the real task confronting them, with a better knowledge of their own capabilities and acquainted with the help and resources available to them.

SU opens new  
office in NQ

"The greatest union on earth—the Union that binds men and women who love God's Word and read it round the world, in every clime and tongue"—Rev K. C. Stephens said of the Scripture Union when he opened its new North Queensland regional office in Townsville last month.

The new office is at 11 Noonan Street, Heatley, Townsville, where Mr David Johnson has been regional SU representative since 1968.

Dr John Lucas, chairman of the North Queensland SU Committee, said that the praying and giving of the North Queensland people had made the new office possible. Some had given volun-

tary labour in the building and others had donated furnishings.

In North Queensland there are now 14 ISCF groups (12 in high schools and two in primary schools), and approximately 80 Scripture Union Bible reading branches in many denominations. As well, vocational camps for primary and high school students are held throughout the year.

Jubilee  
for Sir  
Philip

On St Thomas' Day, 21 December, Archbishop Sir Philip Strong celebrated the golden jubilee of his ordination.

The former Archbishop of Brisbane and Primate was ordained by the famous Bishop Hensley Henson in Durham Cathedral in 1923.

On the jubilee occasion, Archbishop Philip celebrated Holy Communion in Holy Trinity Cathedral, Wangaratta, and Archbishop Frank Woods, the present Primate, came up from Melbourne to preach at the service.

The Archbishop lives in very active retirement in the Cathedral Close, Wangaratta. He is 74 and is the son of an Oxford clergyman.

Rival bids  
for RI  
time

South Australia is to follow the lead of Western Australia and end separate denominational religious instruction in State schools.

Denominations, with all their difficulties, may well rue the day they relinquished this field in favour of government-sponsored teacher-taught religious curricula with their emphasis on comparative religion.

An interesting sequel in South Australia is the pressure on the Minister of Education from two groups, the homosexuals and the Humanist Society, who claim the right to address all children in State schools.

If we fail to see the urgency of the unique claims of Christ, we easily lose sight of the dangers of vacating the field to others who bring superior zeal to worthless objectives.

## F.O.L. result

Legislation to end public display of pornography is coming soon for Britain, Prime Minister Edward Heath promised the tough stand in response to a million-plus signature petition presented as part of the evangelical Festival of Light campaign.

Caravan hire  
helps parish

The parish of Derby in the diocese of North West Australia recently bought five caravans.

The rector, Canon Bernard Buckland, who has been a BCA missionary in the diocese for ten years, told the press that the

caravans cost \$6,500, which was less than the parish had budgeted for.

The caravans are available for hire and the rents will help the parish towards self-support and to be less reliant on help from the Bush Church Aid Society.

By mid-December, four of the caravans were out on hire.



Rev Dudley Foord

Rev Dudley Foord, rector of Christ Church, St Ives, and notable Bible teacher and theologian, left Sydney on December 26 to attend conferences and address gatherings in various parts of South East Asia.

His first engagement was the First Asian Missionary Convention in Manila, the Philippines from December 26 to 31.

From there he flew to Hong Kong to attend one of the most significant Asian Christian meetings of recent years — the Pan-Asia Theological Consultation, December 31 to January 4.

After Hong Kong, Mr Foord spent four days in Japan and visited North Borneo, Singapore and Indonesia briefly before returning to Sydney.

Stott  
here in  
March

Rev John Stott, rector of All Souls', Langham Place, London, is to pay another visit to Australia in March and April.

The renowned evangelical leader, pastor, writer, lecturer and preacher, has been invited this time by the diocese of Sydney. It is expected that he will also fulfil some engagements in Victoria.

His visit is likely to give further encouragement to the Evangelical Alliance and the Evangelical Anglican Fellowship.

Mr Stott will preach at a university service, speak at the Home Mission Society's annual festival and at a clergy school.

St John's Morpeth  
Warden resigns

Canon John L. May, M.A., M.B.E., Warden of St John's Theological College, Morpeth, in the diocese of Newcastle, has resigned.

Foord  
in Asia

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## Mainly About People

Rev Philip J. Thirwell, of the diocese of Polynesia since 1961, has begun duties as chaplain at the Missions to Seamen, Newcastle.

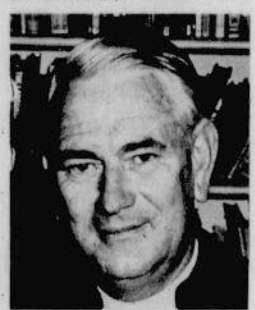
Rev Ernest A. Bailey, rector of Wallsend (Newcastle) since 1967, has been appointed rector of Aberdeen.

Rev Campbell W. Brown, rector of Aberdeen (Newcastle) since 1969, has resigned to take up employment in Newcastle.

Rev Dr Evan I. Borge, senior lecturer in classics at the Australian National University, Canberra, has been appointed warden of Trinity College, Melbourne, from second term. He succeeds Dr Robin Sharwood, who is to become the first executive director of the Victorian Law Foundation.

Rev Neil Gilmore, Church of Christ minister who is president of the Australian Council of Churches, moved from Brighton, Victoria, to be minister at Ainslie, ACT, in December.

Rev Gregory S. Ezy, BCA missionary at Blackwater (Rockhampton) since 1970, has been appointed regional director of the Inter-Church Trade and Industry Mission with headquarters at Gladstone, Q, from 15th February.



Dean Eric Barker of Bathurst who has been appointed Canon-Missioner of Newcastle.

Rev Graham Jefferys, resident minister at St. Philip's, Treagar (Sydney) since 1971, has resigned from February 1 and will leave Australia on May 10 to serve in Chile as a missionary for SAMS.

Rev Dennis G. H. Johnson, rector of St Aidan's, Longueville (Sydney) since 1967, has resigned from February 28 to take up rehabilitation and welfare work for the Federal Government in Canberra.

Rev John E. Innesides, rector of St Paul's, Shellharbour (Sydney) since 1963, has been given leave of absence from February 25.

Rev Glenn S. Gardiner, curate of St Philip's, Eastwood (Sydney) since 1972, has been appointed rector of St Andrew's, Lane Cove, from February 22.

Rev Carl Feldman, rector of St Luke's, Concord (Sydney) since 1966, has been appointed rector of St Alban's, Leura, from March 8.

Rev Harold J. Thorp, vicar of St Barnabas', Balwyn (Melbourne), since 1961, has been appointed vicar of St Margaret's, Caulfield, from May.

Rev Carl E. Christenson has been appointed vicar of St James', Killybeg, with St Peter's, Monrovia (Melbourne), from January 21.

Rev Fred A. J. Deamaley, vicar of Holy Trinity, Laus (Melbourne) since 1966, has been appointed vicar of St Mark's, Sunshine, from February 6.

Rev Peter G. Whitelide, headmaster of the Choir School, Lincoln, England, has been appointed to Wadham MCEGS (Melbourne), from January.

Rev Ross T. Tongue, curate of St Alban's, Griffith (Riverina), has been appointed curate of St Mark's, North Albury (Can and Goulb), from December 24 last.

Rev David M. Hill, curate of St Paul's, Manuka (Can and Goulb), has been appointed curate of St Matthews, Albury, from late January.

Rev Robert L. James, curate of St Paul's, South Waga Waga (Can and Goulb), has been appointed curate of St Paul's, Manuka, from late January.

Rev Robert J. Linbeck, curate of St John's, Chiffrers, has been appointed curate of St Paul's, South Waga Waga, from early February.

Rev Thomas G. Gee, now retired but a former incumbent of parishes in Sydney and Melbourne, was awarded the M.B.E. in the New Year's Honour List for Victoria for services to the community as a minister of religion.

Rev Clyde M. Wood, vicar of St

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## The triumphs of Jesus Christ

If there is one sublime truth which our faith universally proclaims and which man in his current despair universally needs — it is the sovereignty of God.

It is proclaimed in the first words of Scripture and the last: "In the beginning God . . ." "Even so, come Lord Jesus . . ." It is proclaimed in the whole creation — "The heavens declare the glory of God."

God acts sovereignly. He doesn't wait until man feels his need. He doesn't respond because man searches for him. God has acted before man has felt any need. God sovereignly seeks out man who is lost and is going far from him. Such is his sovereign love, his sovereign power and grace.

It is a sublime truth that we have lost because we are in a lost condition. In his depravity, man is blind to his real condition, blind to his unbelief and quite unable to do anything about it. Only the sovereign grace of God working through the freely offered redemption that is in Christ Jesus can reach men so lost.

The work of the Holy Spirit is to convince lost men of their sin, their need of Jesus Christ and so bring them for the first time into God's family as his children by adoption.

The month of January just past has been one of a nation-wide witness to the sovereignty of God and the saving love of Christ. On beaches, in conventions, missions, camps, house parties, in universities and colleges — in small groups and large assemblies, the saving name of Jesus has been proclaimed.

From Darwin to Perth, Adelaide, Melbourne, Tasmania, NSW and Queensland, the Scripture Union on the beaches, CMS in its summer schools and the many interdenominational conventions have uplifted the crucified Christ and be assured, many have been born again into the Kingdom of God and the faith of countless thousands has been strengthened.

We Christians are a minority but "mighty through God to the pulling down of strongholds." The spirit of this world is being challenged and we must take the fight into Satan's strongholds wherever they be right through-out the year. It is true that our God is a consuming fire. He is also sovereign and the gates of Hell shall not prevail against his Church.

Our resources are far greater than we think. Ecclesiastical leaders who are dreaming up flashy fads and tantalising theories to titillate the interests and appetites of the multitudes have always enjoyed the sidelines while true believers have carried on the strenuous task in obedience to our Lord's command. We must not be dismayed by their sloth or infidelity.

Our sovereign Lord has told us that if He is lifted up, He will draw all men unto Him. His is the winning side — the victory side. Let us get on with the task in 1974 of proclaiming the sovereignty of our Lord until the proclamation is heard in every part of our nation's life. First, of course, we must accept His yoke or else we will not be heard.

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C. R. JAMES,  
Chief Executive Officer.

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# Liturgical reform

By Alan Friend

Liturgical reform has as a main object the formulation of orders of service which enable people to express themselves in worship in a manner which is most congenial to their national temperament.

It is assumed of course, that the equally important aim of expressing sound doctrine is achieved simultaneously. The realization that the Book of Common Prayer was of an age, not for all time (to adapt the words of Ben Johnson) has led in the present century to the proliferation of new orders of service (see, for example, the collections entitled *The Liturgy in English and Modern Anglican Liturgies* (1a, b) and still they come (as an anonymous poet in the Church Times recently reminded us).

The principle governing reformation of the Anglican liturgy has been to maintain as far as possible the situation adumbrated by the Preface to the Book of 1549:

"And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm . . . now from henceforth all the whole Realm shall have but one Use."

### BCP influence

And even though Cornishmen might revolt, and learned non-jurors carry out revisions to suit themselves, eventually the intention prevailed, and what was early called "our incomparable Liturgy" became the medium of worship of Anglicans everywhere, until the Scottish and then the American Episcopalians introduced their versions of the Prayer Book in the 18th Century.

And it is remarkable to discover by experience how, in certain services at least, notably perhaps the ceremonies of mar-

riage and burial, the Book of Common Prayer has influenced non-Anglicans. Only a few days ago, I attended a wedding in a Pentecostal Church, which was conducted according to what amounted to a simplified version of the Anglican rite.

Dr Alan Friend, who wrote this article for the Australian Church Record, is Professor of Chemistry at the University of the West Indies at Trinidad. He has been most active in interdenominational and Anglican work in the dioceses of Sydney, Tasmania and now in Trinidad.

Early twentieth-century revisions and new services for disestablished Anglican provinces (eg. the 1928 Book and orders of service for use in South Africa and the West Indies) were all more or less in line with 1549 rather than with 1662; but for our purposes we note that the language is still that of 1549 or 1662; and this fact has been considered a problem by many as it has been considered a virtue by others. It has for some time been a matter of contention that the language in which the Prayer Book is cast is "fully understood of the people"; and one often hears it said that the services go over their heads.

I must say that, in the situation in which I work, I often think it is essential that adequate time be given to the explanation, for example, of the words, as well as of the purpose, of the Baptism Service. But this can always be done, and in fact the need for some detailed explanation need not altogether be a disadvantage.

It is said that the younger members (or non-members) of the congregation are put off by the archaic language in which they are expected to say their public prayers.

This may be so, and even more so, with the transformation of most communities from substantially agricultural to industrial modes of existence, much of the language and imagery of the prayer Book loses its obvious relevance to everyday life.

This realization has led to the "radical" revisions of the Liturgy, which may seem to some to be divorced completely from the familiar Prayer Book service (both form and language in fact have changed, leaving a double unfamiliarity). Thus the older generation feel that "there is nothing in it for them". But when all is said and done, Prayer Book revision in England, or in Australia, is attempting to bring a single liturgy up to date for a relatively homogeneous population.

### Unattainable

Where the most serious problems arise, I believe, are in plural societies, where there are a number of groups of people, or if you like, strata of society, which differ so much culturally that a common liturgy is almost (I shall not say "quite") unattainable in the sense in which it is being attempted. For example, in the United States, even in the absence of the segregation which arose out of the slave economy in the South, it seems to me most likely that separate black and white congregations would have arisen within the same denomination, as indeed they have in the North (James Baldwin's "Fire on the Mountain" gives a graphic account of worship in one such black congrega-

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## COLOURED THINKING



By Ray Bomford

Most of us indulge in some degree of coloured thinking. In a world in which Christians are called upon to try to understand the point of view of other people and to combat coloured thinking about race, it is interesting to find it is not only in western nations that prejudice and exaggeration find expression.

The stamp illustrated was issued by Kenya, Uganda and Tanzania to commemorate the 25th anniversary of the United Nations in 1970.

Each of the set of four stamps shows a symbolic circle of figures representing UNO. However, there are 39 black figures and 2 white ones. A head count of "white" nations shows how disproportionate the illustration really is.

An interesting comment on the present internal distress and upheavals in Uganda is that at a number of levels, including the

combined East Africa Postal Administration for the three countries function as one. Arusha, a key point in local diocesan and missionary strategy is the HQ for East African administration.

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# and the plural society

tion), and I think that many white Christians who have shared, as I have, in the worship of such a congregation would find that it is worshipping in a mode which is so unfamiliar as to be difficult to share, although one can understand it as a spectator.

The emotional involvement is so great and the tension generated so high, that one may feel distinctly uneasy. This is not of course an argument for apartheid in any form; any segregation is purely for convenience, and quite voluntary, in the situation I have in mind.

In the past, one factor which has tended to keep the congregations racially mixed has been the desire of the black converts to share in or imitate the white man's forms of worship. But this tendency is disappearing, and there is now an active desire to develop forms of worship which express the black personality.

### Dancing

Musical instruments other than the organ (or the pitch-pipe) are brought into use; and dancing is now once again considered a reputable art-form for the expression of joyful worship ("celebration"). Everywhere dialects are being used as languages for liturgical expression: the Missa Luba, the Missa Criolla and others like them have become well-known, and we have recently had, here in Trinidad, a Mass sung in Swahili, with drums and African dancing to accompany the liturgical action.

But here we must pay attention to the warning sounded by Bishop Vaughan, formerly of the diocese of British Honduras:

"Bishop Leslie Brown, when he was Archbishop of Uganda, remarked on the difficulty which those who do not belong to the culture of Africa have in understanding the response of Africans to changes in liturgical music. Many clergy arriving in Africa think that the folk-music of the place should be used for worship, but get a negative response from Africans. The reason for this is because this music reminds them of their pre-Christian pagan past and surroundings."

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This accounts also for the largely negative response to the Missa Luba in the Congo, which was composed by a priest who was not a Congolese.

Clearly, via colondi haud faciliis applies to liturgical reform as well as to husbandry.

In Trinidad, which is a very good example of the so-called "plural" or "segmented" society, in which several racial or cultural groups live their lives side by side, we have a further problem, or degree of difficulty. For many years, the Christian Church touched only the white upper strata of society and their slaves, or the descendants of those slaves. When after emancipation, indentured labourers were brought in from India, they were almost entirely unevangelized until the Canadian Presbyterians began a mission among them just over a century ago.

Even now, the strength of the Presbyterian Church lies among the Indian section of the community; there has, of course, been some mixing, and within the last generation, this has become much more general than it was. There is, indeed, a great deal of political emphasis upon the need for a united nation, and not one divided politically along racial lines, as is the case in neighbouring Guyana; and this has had an integrating "effect" on the Churches. But there are still doubts in many people's minds as to what they want in their hearts.

On the university campus there are two societies, the Society for the Preservation of Indian Culture and the Society for the Propagation of African Nationalism (SPIC and SPAN for short); and these two groups were at loggerheads recently, in spite of the attempts of the more farseeing students to bring together what are, after all, examples of the same desire, that is to assert the validity of other cultural norms than those associated with the traditionally dominant European-American culture.

### Complex culture

In preparing a revised Anglican liturgy for Trinidad, then, what do we do? On the basis that "indigenous" cultural forms be introduced or reflected in the liturgy, what should they be? Certainly, the great bulk of Africans are of African descent; but there are Indians, Chinese and a few Europeans in the Church.

Most "folk music" is undoubtedly derived from the slave culture; the Indians have their own cultural shows on the radio and television. Among church members, there is a profound generation gap. But it is all too easy to forget that the West Indies are not Africa, and the culture is very complex; and the complexity cannot be wished out of existence by any Back-to-Africa movement.

In my own parish, the mother church has an effectively African congregation, but the daughter church in the cane fields has an essentially Indian congregation. When the youth choir sings at either church, it sings "modern folk hymns," mainly I believe of American origin, such as "We shall overcome," "Hear, O Lord the sound of my call" and "Spirit of God in the clear running water," with all their cultural incongruities. They are as out of place, in some ways, as "All things bright and beautiful"; but I gather that they have the right "beat," and their language is simple. Other West Indian islands, such as Jamaica and Barbados, have more homogeneous societies, and the provision of a suitable liturgy for them would not be so hard; but surely the Province of the West Indies should have one; if the assumptions on which the political integration of the area is being sought are valid, that "we

are one people," then the Church should show this.

There is little doubt in my mind that any revision of the Anglican liturgy in the near future will show the signs of its origin. I believe that the current liturgy, composed in 1959, was largely the work of the Mirfield Fathers, who then staffed Cuddington College, the Anglican theological college of the region.

The next will be written by West Indians; there has already been one attempt, by a young Trinidadian named Musaib Ali. This is very "contemporary" and "West Indian" in its style and material, but I am not sure that it would stand up to the test of being used every day, every year. It needs more depth and reflection within the tradition if it is at the same time to be something new and something old.

I have been writing of liturgical developments within the Anglican Church. There is no doubt that the current ecumenical climate is such as to encourage interaction between the churches in their liturgical experimentation. But we are seeing in Trinidad another cultural (rather than theological) development, namely as increased interest in survivals of African tribal religions.

These are well known in Haiti, where it is commonly said that the popular religion of the peasants is not Christianity but Vodun, or Voodoo; as is well known also, this religion combines elements from West African (mainly Dahomey) religion and Roman Catholicism. In Trinidad the corresponding religion is known as Shango and the African elements come rather from the Yoruba people of Nigeria.

### "Shouters"

There is quite an extensive area of overlap between Shango rituals (drumming, hymns and liturgical expressions) between Shango and certain Baptist groups known as "Spiritual Baptists," or more familiarly as "Shouters." Indeed, the Spiritual Baptist worship was forbidden by law during the latter part of the colonial period in Trinidad, and was only legalised some 20 years ago. It is now attracting some attention from sociologists and ethnologists, and is being "promoted" as a truly indigenous form of Christianity in contrast to the European forms otherwise familiar.

I imagine that there has been a similar reaction in East Africa

to the "African" sects which have arisen there. It is difficult for a European Christian to comment without being accused of cultural bias, but I think that an application of the Johannine injunction to "test the spirits" will prove an adequate touchstone for our purpose.

A good deal of the enthusiasm (to use perhaps rather too strong a term) is undoubtedly a reaction against the "cultural imperialism" practised often unconsciously by European and American missionaries; but the Churches have long ago cried "Peccavi," and there is no virtue in pretending that they have not. No one pretends nowadays that the Book of Common Prayer (1549 or 1662) is the only fount of liturgical wisdom, or (Pace St Cecilia) that the organ is the only instrument fit for the House of God.

### REFERENCES:

1. (a) *The Liturgy in English*, ed. B. Wigan, London 1962, Oxford; (b) *Modern Anglican Liturgies*, ed. C. O. Buchanan, London 1968, Oxford.

2. B. N. Y. Vaughan, *The Expectation of the Poor* (London, 1972, SCM Press) p.162.

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# LETTER FROM MASSACHUSETTS

Rev Charles Barton, an Australian who is doing post-graduate work in Boston, is also vicar of St James's, South Groveland, Massachusetts. Last year he and his family spent a few weeks in Australia visiting friends and relatives in NSW and SA.

At the end of September, the triennial meeting of the General Convention of the Episcopal Church met in Louisville, Kentucky. (It is the American counterpart to the General Synod in Australia.) Because some of the issues to be voted on were so hot, it was feared that the Episcopal Church might split. From all reports it was an exciting convention, but none of the feared split occurred.

The hottest issue in many people's minds was the question

as to whether women would be admitted to the priesthood and episcopate of the Church. After a long debate the motion to admit them was defeated, in the House of Deputies (clergy and laity) even though a majority of delegates voted for the motion. (The system is that each diocese has four lay and four clerical delegates. When "voting by orders," if a majority of the delegation vote "yes" it is counted as a "yes" vote, and likewise for "no." However if the delegation is a split with two for "yes" and two for "no," then it counts as a "no." These split votes were added to the "no" votes were sufficient for the motion to be lost.)

Another very hot issue was the matter of the Trial Liturgies. If they were to be given final authority many might have left the Episcopal Church. However, with surprisingly little dissension it was decided to authorise them for trial use for another three years.

For the past six years a great deal of church money has gone

to minority racial groups, mainly black, to help them to achieve more power on the American scene. This programme has generated a great deal of feeling for it and against it, particularly as overseas missionary effort has suffered somewhat because of it. The program will be continued but under a completely new structure. What effect this new structure will have on the program remains to be seen.

The present presiding bishop, Bishop John Hines, will be retiring next May. He has led the Episcopal Church in the direction of greatly increased social action. His successor, elected by the House of Bishops, Bishop John Allin of the diocese of Mississippi, is more conservative. He has the reputation of being able to get people of different viewpoints to work together. How conservative he really is will have to be judged in the future.

The marriage canons with regard to the remarriage of divorced persons have been tidied up. The pastoral responsibility of the local minister has been emphasised, but the final decision still lies with the diocesan bishop.

In the new liturgies, confirmation is no longer a pre-requisite for admittance to Holy Communion. It is a voluntary and repeatable act. They place the weight squarely on baptism as being the important rite. This will be the state of affairs for the next three years, until the next General Convention.

While many of the decisions which were made at the General Convention were in a conservative direction, as compared to the last two General Conventions, there is a great deal of interest in what the results of this will be. There is a renewed interest in, and commitment to, Christian education and evangelism. Our prayers can play an important part in what that result will be.

Charles D. Barton

## Notes and Comments

### Academic theologians & ivory towers

In the "Church Times" Canon Charles Smyth is quoted as saying that before World War II, academic theologians were more in touch with the pastoral situation and with the spiritual needs of the rank and file than more recently.

Canon David Edwards goes further and says that not only are the activities and debates of the professional theologians not harmless, but that many of the theologians "are harmful to the Church and the faith, having apparently abandoned the one and betrayed the other."

Edwards then goes on to lament the absence of parish clergy from doctrinal commissions. If we do not agree with his earlier sentiment, few would argue with this.

Australia has no Regius Professorships in Divinity nor has it any full-time academic theologians for no university has a faculty or even a department of theology.

Our theological colleges have theologians on their staffs but almost all of them are closely in touch with the life of the parish through student placements.

As in other countries, some of our best theologians have given their whole lives to the ministry of teaching, having been called by the Holy Spirit to nurture and

use this special gift in Christ's service. This work of the Holy Spirit is often disregarded when invidious distinctions are being made.

The differing roles of the pastor and the teacher will never be understood as long as we are prepared to turn a blind eye to what the Bible says about the Holy Spirit giving His gifts to particular men and women as He chooses.

### Developments in 1974

There are a number of things which concerned people will watch with interest this year.

Changes in Roman Catholic thinking on many issues are happening with dazzling speed and who knows what this year will hold under God? One delicate question to be resolved is that of Roman Catholic membership of the Victorian State Council of Churches. Will Rome make the move to join with Baptist membership possibly being withdrawn?

If Dr Powers wants a special hymn to celebrate the Feast of St Blasius on February 3rd let him arrange to have it duplicated for his congregation from existing books rather than to make the whole Church pay for it.

All said and done, we have got by with 150 psalms for a mighty long time.

### Hundreds of unused hymns

SIR — Dr B. W. Powers is concerned that the proposed new hymn book may not contain more than 600 hymns (A.C.R. 13/12/73). My concern is that it may have more than 200.

For generations Anglicans have paid through the neck for hundreds of hymns they never got. I put down the average Anglican parish repertoire at about 200 and I can see no increase for the future. Why then saddle us with 1,000 hymns, all of which cost considerable sums to produce in a hymnary?

In the musical edition of the Book of Common Praise four whole pages are taken up with hymns for Confirmation, while every time we have a Confirmation, at least in the Sydney Diocese, we have to supply ourselves with hymns on a sheet.

If Dr Powers wants a special hymn to celebrate the Feast of St Blasius on February 3rd let him arrange to have it duplicated for his congregation from existing books rather than to make the whole Church pay for it.

All said and done, we have got by with 150 psalms for a mighty long time.

Canon C. M. Gilhespy, Canterbury, NSW.

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# Letters TO THE EDITOR

### A problem of property use

SIR — Recently I received information about a "Logos Ministers' Convention" to be held at Springwood, NSW, during February.

Every literate Christian will know that "Logos" is committed to the neo-pentecostal position and I am therefore disturbed to see that this convention is to be held at Blue Gum Lodge, which property I assume belongs to the Youth Department of the diocese of Sydney.

This type of action is both irresponsible and misleading for it gives the impression that the Youth Department is committed to the pentecostal position (which I trust is not true), or that the Church of England is (which I know is not true) and should not be allowed to pass without censure.

T. C. Milton, Greenacre, NSW.

### A little child shall lead them

SIR — With our present society putting pressures on us all via television, radio and advertisement concerning Christmas we find we are being told to buy more, eat more, move quicker so we can have more time for enjoyment. We find the real Christmas meaning is being pushed further into the background.

While listening to a television interviewer asking different people their ideas concerning their most important time of the year such remarks could be heard.

"To give my children all the presents they want."

"To have an enjoyable time as much as I can."

"To live it up and have as much to drink and eat as possible."

The true Christmas message was left to a little boy to get across.

Asked what he would like

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most concerning Christmas, he said "To learn to love the baby Jesus more."

Who said we cannot learn a Christmas lesson from a child? He certainly banished all doubt from my mind.

D. Charleston, Yagoona, NSW.

### Report received or adopted?

SIR — I am sure that Rev. Bruce L. Smith (ACR 10/1/74) believed when he presented the homosexuality report to Sydney synod that receiving it was virtually the same thing as adopting it. Obviously not all synod members agreed with him; for otherwise the amendments criticising it would not have agreed to its reception, as they did.

Perhaps he wishes now that he had moved for its adoption, since anyone will see on consulting any authority on parliamentary practice or procedure at meetings that the difference is far from a mere technicality.

Perhaps if he had done this the report would have been adopted. And perhaps not. For my part, as a believer in the workings of divine providence, I confess to being grateful that synod did not harm the image of Sydney diocese by adopting it.

A politician when quizzed during a seminar with Methodist ministers said "Everything cannot be as ethical as one would wish but the people have to be educated." What to—the animal stage? In this connection I found

but merely received it and so did not commit itself.

But Mr Smith is mistaken in thinking that my particular concern is whether the report was received or adopted. My particular concern is the report itself. Several people, myself included, have drawn attention to some of its faults.

G. S. Clarke, Putney, NSW.

### The Human Right not to have chest x-rays

SIR — I notice from your report on the Human Rights Bill that in the International Covenant that religious freedom can be restricted according to Article 18 where a person's religious rights have no freedom in relation to health.

To my mind this can be as much to the detriment of the individual as can any other kind of freedom, because a law can be passed which is not in accord with Christian ethics and put through the legislative process without electors appreciating what has been done. In fact, such a law is already operating in this country, but nobody sees how it belittles human dignity.

A politician when quizzed during a seminar with Methodist ministers said "Everything cannot be as ethical as one would wish but the people have to be educated." What to—the animal stage? In this connection I found

overseas. Nevertheless, this busy man has committed himself wholly to his forthcoming task as Appeal Chairman for the Mission of St James and St John.

Mr Bryan Linacre has accepted the invitation of the Mission of St James and St John, Melbourne, to be the Mission's Appeal Chairman.

Mr Linacre, a warden of St Andrew's Church, Brighton, has been associated with the parish all his life and is a member of the Brighton Grammar School Council.

Mr Linacre, his wife Peggy and three daughters make up a close-knit family, sharing same interests, sailing and skiing. It was only after a family discussion that Mr Linacre accepted the Appeal Chairmanship.

His family, he reported, are right in this with him especially his wife Peggy, who is a Diocesan Vice-President of the Mothers' Union, and his eldest daughter who is a physiotherapy student at Melbourne University.

In business life, Mr Linacre is Market Development Manager for W. R. Grace and Co, and his interest in the food industry keeps him running between States and

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a book entitled "Should Doctors play God?" interesting.

Because of the close co-operation between doctors and clergy this matter has been entirely overlooked in this country. With the concern being expressed over Senator Murphy's bill perhaps Australians may arouse themselves from moral stupor enough to ask for action.

Who will do it is another question. An elderly person I know thinks the whole issue without warrant. The young see only an idealised world. I do not think any politicians of any party in this country understand what propriety means or they could never have passed the Act of which I write and about which the church maintains silence. That Act was passed over 25 years ago and our politicians have not improved in such knowledge.

W. Terry, Hawthorne, Q.



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### Reformed theologian retires

Professor G. C. Berkouwer, professor of systematic theology at the Free University in the Netherlands since 1940, has retired.

During his years of teaching he was the "promoter" of about 40 doctors of theology and has written a formidable shelf of books. He is perhaps best known for his "Dogmatic Studies."

Prof Berkouwer was invited to attend the sessions of the Second Vatican Council and has written extensively both on recent Roman Catholic theology and on the theology of Karl Barth.

His influence has been perhaps fully as great in other countries as in the Netherlands. His successor is Dr J. Veenhof.

### Sanity — Sanctity

G. K. Chesterton rightly said that, in relation to sex, we are all born unbalanced: that a man can hardly reach sanity until he reaches sanctity.

(Dr S. B. Babbage)

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The general public hadn't quite got over it when it was announced in the press that it was "shicker art." It began, from all accounts, when two or three artists were drunk and decided to splash paint around.

Now we are assured by a Federal minister that it doesn't matter how it began. It's the result that counts. That's what we are worried about.

Similar daubs are entered each year for the Blake Prize for Religious Art. Unfortunately, of recent years, the winner generally presents a canvas which defies the ordinary rules of perception.

The Blake Prize Committee send the ACR each year a photo of the winning entry for reproduction in our columns. In many instances we have been genuinely at a loss to know which was the top or bottom of the picture and our blockmakers were also at a loss.

All of which suggests that most people are becoming the victims of a nasty joke and that some special esoteric insight is necessary to find anything worth looking at in the slap-happy daubs that pass for art these days.

Painting was once one of the noblest arts. Today in some circles it is a vehicle for underlining the ignorance of all but the chosen.

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Inquiries to the Rector, 31 2865.

### Interstate Services

**PERTH:** St. Alban's, 423 Beaufort Street. Services 9.30 a.m. and 7.30 p.m. Rector: Bryan F. Hall. All welcome.

**COORPAROO:** St. Stephen's, Brisbane. Cnr. Cavendish and Chatterworth Roads. Visitors welcome. 7.30 and 9 a.m. Holy Communion. 11 a.m. Morning Prayer (Holy Communion 1st Sunday). 7 p.m. Evening Prayer.

Rector: Rev. Harry Goodhue.

### For Sale

**GIFT IDEAS.** Stamp Collection, 275 diff. items, \$4. Beginner's Kit 15 items, \$6. Value for money post paid. N.S.W. A. De Mayo, 8 Northcote Street, Carlingford, 2156.

**CONCRETE BLOCK MACHINE.** Makes blocks, slabs, edgings, screeds, garden stools—B at once and 96 an hour. \$105. Ideal self-help project. Send for leaflets. Desamont C.B., Forest Farm Research, Londonderry, N.S.W. 2753.

## Heartline tugs 700 people

700 people have rung Sydney's Heartline since it began 14 months ago. Heartline was started to provide telephone counselling for distressed people, particularly girls faced with an unexpected pregnancy.

It began in Cusa House but has always had interdenominational aims. Lately it has come under the auspices of the Right to Life Association of whom Mrs E. Cuttriss is the president, and Bishop Frank Hulme-Moir, Mr Jim Cameron, MLA, and Mrs Brian White, are vice-presidents.

The telephone counselling service of Heartline is undertaken by Christian women who give

## Dick Lucas at St Andrew's Cathedral

The Dean of Sydney invited the Rev. Dick Lucas, famous for his unique specialised ministry to businessmen in his church of St. Helen's Bishopsgate, London, to be the special guest speaker at a service and lunch for business and professional people in St. Andrew's Cathedral, on Tuesday, January 20th.

In London each week up to 600 business people crowd into St. Helen's, which stands out among the skyscrapers in the square mile of the old City of London, to hear Mr Lucas preach.

Mr Lucas believes that Christian businessmen are ideal ambassadors for Christianity because they are "travelling men" who are able to witness to their faith as they move about the country and overseas on business.

Dean Shilton intends to conduct the same kind of ministry as Mr Lucas, with lunch-hour midweek services weekly for businessmen, followed by a light lunch, in St. Andrew's Cathedral every Wednesday.

Subjects for the lunch-hour services in February at which Dean Shilton will preach are:

6th "Christian or Fellow Traveller," 13th "Freedom to Read and Hear What We Like," 20th "Can a Christian Succeed in Business," 27th "Where is the Generation Gap?"

## Christian students warned on disengagement

Man's number one problem is the breakdown in human relationships, but as Christians, our relationship with God should enable us to cope with this.

The speaker was Dr J. H. Hercus, Honorary Ophthalmologist to the University of New South Wales Teaching Hospitals.

Over 400 students from all states of Australia and from the South Pacific met from 12-19 January 1974 at the University of New England, Armidale, NSW. The occasion was the annual conference of the Australian Fellowship of Evangelical Students, a tertiary student association formerly known as the Inter Varsity Fellowship of Australia.

Dr Hercus expressed concern that Christian Students were in danger of sharing the growing tendency within the broader Christian community to withdraw from engagement in contemporary problems. The students at his conference took this challenge seriously.

**RELEVANCE**  
"Being Christ's People in Today's World" was the theme explored in each of the conference addresses. Students were challenged to relate their belief in God to their professional studies and to re-examine their attitudes to problems very much part of our culture: poverty, conservation, education and community needs.

**VARIETY**  
Bishop D. W. B. Robinson, Bishop in Parramatta and Dr W. E. C. Andersen, Senior Lecturer in Education at the Sydney University, were other guest speakers.

Bishop Robinson looked at the way first century Christians applied in their cultural context the teachings of Christ as recorded by the historian Luke, and showed how many of the principles they used apply to Australia today.

Man's number one problem is the breakdown in human relationships, but as Christians, our relationship with God should enable us to cope with this.

The conference theme was further explored in seminar papers on a wide range of subjects including urban living, women's lib, studying the Bible together, and mind and brain. Work groups in drama, film analysis, student journalism, radio and television communication were also held.

## Mixed reaction to Bourdeaux's visit

The visit to Australia in March of Rev Michael A. Bourdeaux, author of five books on Christianity in Russia, has been met with mixed feelings in Australia.

Mr Bourdeaux is the director of the London Centre for the Study of Religion and Communism and his published books and frequent articles in the Church Times and elsewhere indicate that his research shows that the Soviet authorities keep up a constant persecution of Christians in Russia.

He has also shown, to the satisfaction of many, that Russian Orthodox representation at the World Council of Churches and elsewhere is only permitted to those who will use occasions for the political advantage of Communism.

When the WCC held its executive meeting in Australia in 1972, Bourdeaux wrote that Archbishop Nikodim, who came as a member of that meeting, was a Soviet-appointed archbishop at the age of 32. A year later, the Russians had him dismissed from that post.

Mr Bourdeaux will visit several capital cities on a visit organised by friends in Melbourne. The Australian Council of Churches felt unable to sponsor the visit

#### TEACHER INVOLVEMENT

The conference sessions were shared with members of the Australian Teachers' Christian Fellowship. Teachers from all states met to explore what it means to be Christ's people in education. Discussions were held in the areas of moral education, discipline, cross cultural teaching and the professional responsibility of the teacher.

#### INTERNATIONAL CONFERENCE

Preparations are already in hand for next year's conference to be held at Monash University. As an international conference delegates will be coming from countries in Asia and Europe as well as from all states of Australia. It is anticipated that about a thousand students will be there.

but invited State Councils to assist in arranging meetings. According to a press report, the NSW State Council of the ACC has declined to be associated with such arrangements.

## BIBLE SOC. REP. FOR NORTH TAS.

Mr Colin Rodda, 32, has been appointed Bible Society Representative for Northern Tasmania.

His appointment follows the transfer of Rev John Ward to Bible Society Representative for Southern Queensland.

Mr Rodda has been a local preacher with the Methodist Church in New South Wales for eight years. He has also been active in Christian Endeavour and Youth for Christ work.

Both Mr Rodda and his wife Daisy completed the two-year course at the Queensland Bible Institute and gained diplomas.

The Roddas have two children. They will move to Launceston in time for Mr Rodda to take up his new appointment at the end of March.

#### The Australian Board of Missions

### N.S.W. STATE SECRETARY

Applications are invited for the position of N.S.W. State Secretary for the Australian Board of Missions. The intending applicant should be a priest with an enthusiasm for the missionary cause. Missionary experience is not essential as there will be opportunity to gain first-hand knowledge of the field after appointment.

The State Secretary is responsible for the administration and management of the N.S.W. Office, conducting deputations, liaison with parish clergy and generally to assist in promoting support in the parishes of N.S.W. for the work of mission.

Salary is in accordance with the Sydney Diocesan Scale with allowances. A house and car are provided.

Applications should be lodged BEFORE FEBRUARY 28, 1974 with the Chairman of the N.S.W. Executive Committee of the Australian Board of Missions, the Reverend J. N. Bannell, St Peter's Rectory, Waters Road, Cremorne, 2090.

## Books

### Skilful record

**PARTICIPATION** by Humphrey Kempe. The Hawthorne Press, 1973. 200 pages. \$7.50.

Those who have read Mr Kempe's first book, "The Astonished Earth," will find this as fascinating but in a different way. The former was the story of the transformation of a bare, eroded, windswept piece of River Murray frontage into lush pasture land in the face of great difficulty. This new book is the record of the author's life told with considerable literary skill in a deceptively simple prose. His vivid account of his experiences as a light-horseman on Gallipoli and in Palestine during the First World War; his success as a pastoralist; and his revisiting, nearly half a century later, the scenes of the campaigns in which he participated provide a narrative of absorbing interest. It can be confidently recommended as an ideal present either to receive or to give.

T. T. Reed.

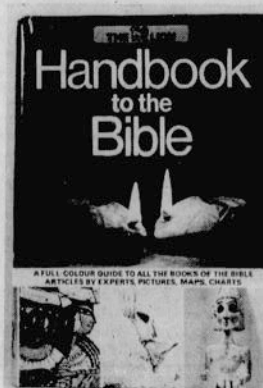
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## Report from Dublin

**PARTNERS IN MISSION. Report of Anglican Consultative Council Second Meeting Dublin 1973. S.P.C.K., 1973. 94 pages. \$1.50.**

This report is 24 pages longer than the 1971 Limuru report but it is a theological lightweight. It becomes obvious that Limuru had theological consultants and others who were able and vigorous and a fine statement on mission and the nature of the gospel was a result.

There is nothing comparable in this report. Its section on social justice makes a bold attempt to be theological and even biblical but it gets lost in a bewildering fog of words and phrases which can mean anything you want them to mean, except that sin has dropped out of fashion and with it the basic gospel truth that Christ came to save from sin.

Many new faces were seen at Dublin and more and more the ACC is becoming a body of people for whom English is only a second language. Language difficulties seriously reduced participation in the debates and one wonders how much of the resolutions many understood.

The section on current union plans is interesting. The council saw which ones were viable and which weren't. The Canadian scheme did not commend itself.

While the ACC is purely a consultative body, anyone who studies this report will see that in quite a number of small but significant ways, it is establishing itself as a permanent, influential structure about which provinces will have to make up their minds.

A budget (in £ sterling) of

£56,400 in 1972-73, has increased to £75,000 for 1974-75. Australia's 6.4 per cent share (£3,550) in 1970 and 1971 has increased to 10 per cent (£7,500) for 1974-75. This increase of over 100 per cent to about \$15,000 must be found by Australia's General Synod which has no control over the ACC budget.

The council refused to accept a recommendation sent on to it by the Archbishop of Canterbury that would have permitted Old Catholic, Lutharian and Spanish

Reformed Episcopal representation on the ACC (p. 65). The council also approved a draft allocation within the Anglican communion of the 59 Anglican places on the World Council of Churches Assembly. The allocation has to be submitted to the Central Committee of the WCC for its approval (p. 13). Interesting procedure indeed.

Mrs Harold C. Kelleran, formerly vice chairman, has been elected chairman of the ACC, fine tribute to an accomplished woman who is a professor of

theology at the Virginia Theological Seminary, USA.

The report is much larger. The budget is much larger. The 49 members at Limuru in 1971 have increased to 59 at Dublin in 1973. Do we really need this amorphous body with yet another centralised structure, increasing power, increasing membership and increasing demands for money? Anyone who reads this report must wonder where it is going and what it will lead to.

Rex Meyer

## Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

**GOD IN WARD 12** by Richard Bewes. Lutterworth, 1973. 92 pages. 90c. A warmly human book about the ministry of an Essex vicar to his local hospital. Bewes is a well-known preacher and convention speaker and admits that after some years of adjustment, he can now have his Bible open at one bedside and eat the patient's grapes at another. But there is never any doubt about the effectiveness of his hospital visitation ministry, a ministry which once (like a lot of others) he somewhat dreaded. This is a happy book, yet one fraught with help and blessing for all engaged in this ministry.

**PHILIPPIANS** by William Hendriksen. Banner of Truth Trust, 1973 reprint. 218 pages. UK£1.25. The seventh volume by the author in his New Testament Commentary series, a volume first published in 1962. Dr Hendriksen is both an erudite theologian and New Testament scholar and also a widely experienced pastor. In this fine commentary on what is perhaps the most beautiful of Paul's short letters, he gives his own excellent translation from the Greek and then a detailed commentary. Combine with this a lengthy introduction and you have an excellent tool for the theological student. But you must add to this his homiletic and pastoral skills which make his commentary such a help in the preparation of sermons and addresses.

**VITAL DOCTRINES OF THE FAITH** by Malcolm Furness. Lutterworth, 1973. 148 pages. \$4.60. This is a most useful book for all who need a systematic and straightforward account of the great doctrines of the Bible. Furness' book has four parts: The Doctrine of God, The Doctrines of Man, Sin and Salvation, The Doctrines of Church, Ministry and Sacraments and finally, The Doctrine of the Last Things. At the end he has a useful list of words used in theology. The author carefully looks at the main variants from the biblical view but clearly states his own position. Excellent for those just becoming interested in doctrine and theology.

## Humanism's dilemma They knew Bonhoeffer

**BORDERLAND CHRISTIANITY. CRITICAL REASON AND CHRISTIAN LOVE**, by James W. Woelfel, Abingdon, 1973. 207p. \$4.35.

This is not a very satisfactory book. The author, an associate professor of philosophy and religion, the University of Kansas at Lawrence, acknowledges that he is in the tradition of modern

liberal humanism which grew out of the eighteenth century Enlightenment, which he describes as "one of the noblest movements in the history of mankind." He describes himself as an "ecstatic humanist with Christian hopes."

Dr Woelfel deals with recurrent problems, including those surrounding the person and work of Christ, creation "out of nothing," divine omnipotence and the reality of God, grace and salvation, the resurrection and life after death. He disavows unquestioned loyalty both to religious doctrine and dogmatic scepticism, adopting a stance, he feels, grasping the best both of Christianity and humanism.

In my judgment, this is precisely the difficulty regarding the views expressed in the book. Despite his lucid appraisal of the writings of some of the great modern theologians, his conclusions are non-acceptable to both Christians and humanists.

His conclusions as he feels out towards Christian love as a final means of interpretation, do not take into full account the accepted Christian paradox observable in all the great doctrines, which go beyond rational explanation into the realms of faith and living trust in an experienced God.

Keith Cole.

To be able to obtain personal glimpses into the daily life of any great theologian, as well as the opportunity of reading his works, is salutary as well as illuminating. This is certainly the case of Bonhoeffer's portrait, in I knew Dietrich Bonhoeffer, the testimony of thirty-six relatives, friends and acquaintances, who wrote of him from his earliest childhood until his untimely death at the hands of the Nazis in the infamous Flossenbürg Concentration Camp on April 9, 1945.

While the reader may not always agree with Bonhoeffer's theology, he cannot but admire the sterling qualities of this man who walked with God, and who, for the sake of his political convictions based on Christian premises, endured a martyr's death. For him commitment involved the Christian in all areas of life, especially where God's name was being degraded and God's people mercilessly persecuted. A book which every Christian should have on his shelves.

Keith Cole.

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## Manly About People

Rev David M. Hewson, NSW General Secretary of CMS since 1971 and with the branch since 1965, has accepted nomination to St Philip's, South Turramurra (Sydney).

Sister Angela Simmons has resigned from the staff of St Stephen's, Coorparoo (Brisbane), and has accepted an appointment to Southport School as a teacher of religious instruction and counsellor.

Rev John R. Warner, rector of Port Lincoln (Willochra) since 1968, has been appointed rector of Christ Church, Warrnambool (Ballarat), from mid-January.

Archdeacon John A. Leaver, rector of Christ Church, Maryborough (St Arnaud), since 1966, resigns in March to become vicar of St James' Mount Eliza (Melbourne).

Among those who were mentioned in the New Year Honours List were Canon C. E. Fox who retired last year having spent all his long ministry in the diocese of Melanesia who was awarded the CBE and Bishop Dudley Tuti, Assistant Bishop of Melanesia, OBE.

The Bishop of Argyll and the Isles, Right Rev Richard K. Wimbush, 64, has been elected Primus of the Scottish Episcopal Church. He is a Yorkshireman and a graduate of Oriel College, Oxford.

Dean Eric S. Abbott, Dean of Westminster since 1959, resigns from the end of February.

Rev T. Harold H. Stoman died suddenly in Surrey, England, on December 28. He served in the dioceses of Sydney, Bathurst, Adelaide, Riverina and for the past 10 years in the UK. A sister is Mrs T. E. Whitting of the Rectory, Boosroovera, NSW.

Rev Ronald A. Johnson, rector of St Jude's, Randwick, since 1956 and Assistant Principal Chaplain of the RAAF 1965-71, will retire on April 30.

Rev Stanley S. V. Gaden, rector of the Lower Clarence (Maclean) in the diocese of Grafton since 1960, retired on December 31 last.

Rev Alan R. Patrick, rector of St Alban's, Frenchs Forest (Sydney), has graduated bachelor of arts in the schools of history and sociology of the University of New England.

Rev Anthony J. Ireland, NSW Secretary of ABM since 1971, has been appointed Home Secretary of ABM.

Mr George Atkinson, Director of the Church of England Boys' Society (Sydney) since 1972, has resigned.

Rev Julian W. Charley, vice-principal of St John's College, Nottingham, since 1970, has been appointed rector of St Peter's, Everton, and warden of Shrewsbury House, Liverpool, from October 1 next.

Sister Jacinth Miles, licensed to Emmanuel Church, Lawson (Sydney) since 1973, has been appointed assistant at St Peter's Cathedral, Armidale, from early February.

Rev John L. Wardman, rector of South Perth since 1972, was installed as a canon of St George's Cathedral, Perth, on February 3.

Rev Bertram P. Wrightson, assistant at Grayslands (Perth) since 1971, has been appointed chaplain at St George's Hospital and part-time assistant at Mosman (Perth) from February 10.

Rev Tony F. H. Gibbons, rector of Swan (Perth), since 1971, has been appointed rector of Quairading-Cunderdin from February 8.

Rev Robert J. Greenhalgh, rector of Grayslands (Perth) since 1971, has been appointed rector of Traralgon from February 10.

Rev Frank D. M. Bazel, curate of Mosman (Perth) since 1970, has been appointed in charge of Swan and chaplain of Swanleigh Hostel from February 17.

Rev Roy J. Poole has been appointed acting-director of Perth's Home Mission Department while Rev Michael Challen is on 12 months' study leave. Mr Poole is a graduate of London University and the London College of Divinity. He served in Brisbane diocese 1957-61 and has had considerable experience as an officer of the British Council of Churches.

Rev Llewellyn Jones, rector of St Mary's, Robertson (Capetown) since 1967, has been appointed rector of Greenwood with Warragoo (Perth) from mid-March.

At St George's Cathedral, Perth, on February 10, the following will be made deacons: Messrs David George Atkinson, Bruce William Byfield, Desmond Maitland Cox, Peter Robert Gibbons, Paul Joseph Gill and David Vernon Meier. At St David's Church, Applecross, on February 17, Rev Hugh Chapman Bird will be ordained priest.

Rev John G. Clarke, vicar of Christ Church, Gunnsdale (Armidale), has been appointed vicar of St Philip's, Avondale (Melbourne), from March 1.

Rev Derek Miller, curate of Christ Church, Warrnambool (Ballarat), has been appointed curate of St Matthew's, Cheltenham (Melbourne), from February.

Rev Kenneth J. Hewlett, curate of St

Matthew's, Glenroy (Melbourne), since 1972, has been appointed curate of St James', Sydney, for two years from February.

Rev Peter L. Moss, curate of St Matthew's, Kensington (Adelaide) since 1972, has been appointed curate of All Saints', Greenborough, from February.

Rev Donald J. Miller, curate of St John's, Bentleigh (Melbourne), since 1972, has been appointed curate of St Andrew's, Brighton, from February.

Rev Addin R. Moore, curate of St James' Ivanhoe (Melbourne), since 1972, has been appointed curate of St John's, Croydon, from February.

Rev Alan E. Lewis, curate of St Columba's, Hawthorn (Melbourne), since 1972, has been appointed curate of St Alban's, West Coburg, from February.

Rev A. W. Curnon has been appointed curate of St Alban's, West Coburg (Melbourne), from February.

The Archbishop of Melbourne will ordain the following in St Paul's Cathedral on February 24: (Deacons) Messrs Ronald M. Browning (Mt Waverley), Stephen E. Coggins (Carlton), Dirk van Dissel (Moorebank), Jonathan Pinner (Camberwell), Kenneth G. Rogers (Ivanhoe), Barry F. Thompson (St John's, Bentleigh), George D. Wardrop (For Brisbane), Peter L. Williams (Hawthorn), Priestess Barry R. Brown (Cathedral, Warragatta), Geoffrey W. Cheong (Templemead), Ronald L. Dowling (Malvern), Thomas C. Heathwood (Sunbury), Derek M. Jones (Caulfield), Roger J. Kelly (Belmont), David G. Peake (Glenroy — ordained by Bishop Grant of St James (East Thornebury), Philip W. Saunders (Doncaster) and John W. Stewart (Surrey Hills).

The courses will be held at St Paul's, Wentworthville, and will begin with a series of 20 lectures over 10 nights, by Bishop Donald Robinson, the Bishop of Parramatta, on the subject Bib-

lical Theology. These lectures run from May 22 to July 24 and will be held each Wednesday from 8-9.30 pm.

Each Tuesday night between May 21 and July 23, Canon Peter Watson will conduct a series expounding Ephesians at 8-8.45 pm.

An Old Testament introduction will follow with an exposition of Exodus from September 10 to November 20.

Plans for 1975 include such subjects as New Testament Introduction, Doctrine, Biblical Exposition Principles and possibly Elementary Greek.

Participation in the courses is open to everyone and printed notes are covered in the cost which will be approximately \$12 a term.

## Training centre in western areas

Because of a growing interest and demand for a centre of theological training in the west of Sydney, and the joint concern of Moore College, the Parramatta Regional Council and the Evangelical Society for regional theological training, a series of courses has now been planned to begin in May.

The courses will be held at St Paul's, Wentworthville, and will begin with a series of 20 lectures over 10 nights, by Bishop Donald Robinson, the Bishop of Parramatta, on the subject Bib-

## Frank McGorlick to Foster

Rev Frank R. McGorlick, CMS missionary in Central Tanganyika for 30 years and recently acting general secretary for CMS in Victoria, was inducted as rector of Christ Church, Foster, in the diocese of Gippsland, on February 4.

Mr McGorlick is a former archdeacon and Education Officer of the diocese of Central Tanganyika. He is married with two children.

The Bishop of Gippsland has appointed Canon W. J. Frawley (Rector of Korumburra) Arch-

deacon of South Gippsland in succession to Archdeacon Elliot. The appointment dates from February 3 when Canon Frawley was co-opted at the same service as that in which Archdeacon Elliot was installed as Dean of Sale.

Canon Frawley ceased to be a canon of the Cathedral and rural dean of Korumburra on that day. A new canon will be elected by the synod of the diocese in May. The Rev L. W. Biggs has been appointed rural dean of Korumburra.

Dr David Garmey has awarded the G. H. Cranswick Memorial Scholarship for 1974 to the Rev M. E. Purcell (Rector

of Leongatha). Mr Purcell will continue his part-time study at the Gippsland Institute of Advanced Education in Psychology and Sociology for the degree of BA. This has been arranged with the approval of the Bishop-in-Council and the Parish Council.

On February 17, the Bishop will ordain the Rev Ke. h. L. South, at St Paul's Cathedral, Sale. Mr South will continue to minister at Nowa Nowa/Lake Tyers, under the supervision of the rector of Lakes Entrance.

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An Old Testament introduction will follow with an exposition of Exodus from September 10 to November 20.

Plans for 1975 include such subjects as New Testament Introduction, Doctrine, Biblical Exposition Principles and possibly Elementary Greek.

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Canon Peter Watson

## Frank McGorlick to Foster

Rev Frank R. McGorlick, CMS missionary in Central Tanganyika for 30 years and recently acting general secretary for CMS in Victoria, was inducted as rector of Christ Church, Foster, in the diocese of Gippsland, on February 4.

Mr McGorlick is a former archdeacon and Education Officer of the diocese of Central Tanganyika. He is married with two children.

The Bishop of Gippsland has appointed Canon W. J. Frawley (Rector of Korumburra) Arch-

deacon of South Gippsland in succession to Archdeacon Elliot. The appointment dates from February 3 when Canon Frawley was co-opted at the same service as that in which Archdeacon Elliot was installed as Dean of Sale.

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## Murphy's Bill under attack

Professor P. H. Lane, Professor of Law at Sydney University, in a recent article in the Sydney Morning Herald questioned both the wisdom and the constitutional validity of the Human Rights Bill.

"The last thing we want," he said, "in a permissive society is a bill of rights as a cover-up for lawlessness and as a piece of technicality for dodgers and evaders, it rusts the structures of law and order."

Speaking on the bill as it touches on religion he said, "Freedom of religion can be cut down by reasonable laws on time, place and manner, for instance, a federal education grant might stipulate no religious instruction in school hours. Here the bill has overstepped the clause on religion in the International Covenant that the bill is supposed to match. To me, this seems invalid."

Professor Lane saw this bill as a mixed blessing. "It balks enforcement and crime detection — a charter for slippery fiddlers. A bill of rights is flypaper to lawyers."

Referring to its doubtful validity he said, "... Canberra thinks it is using its external affairs power to pass the bill. Canberra has a list of special powers only, powers on defence, external affairs and the rest. It is the States that have the general powers in Australia."

"Then is the external affairs power such an octopus that it slithers into religion, expression, assembly, association, voting, women, residence, privacy, prisons, etc, not to mention the

State administration of